

**AN INTEGRATIVE TAFSIR OF SURAH AL-ADIYAT: ORCHESTRA OF ENLIGHTENING  
SCHOLARLY ELUCIDATIONS**

Muhammad Nabeel Musharraf  
Chairman, Australian Islamic Library

**ABSTRACT:**

This paper has been written using the novel concept of 'Integrative Tafseer' as introduced by the author. This four-step process involves a) identifying the frame (i.e. Surahs or verses that are required to be explained); b) selecting the sources (systematically or purposively); c) codifying the data and identifying themes; and d) synthesizing, commenting and presenting. The 'Integrative Tafseer' approach has been used in this paper to explain surah Al-Adiyat, the hundredth surah of the Quran. Thirty one purposively selected tafaseer have been included in this study. The findings have been presented according to themes. In the step four of the process, sources other than the selected tafaseer have also been used for the purpose of commenting and further analysis.

**Keywords:** Integrative tafseer, adiyat, war-horses, human nature

**INTRODUCTION:**

It is a great blessing of Allah swt that he has not only preserved the words of the glorious Quran but also its meaning. The ummah is indebted to the great mufasiroon (the exegetes of the Quran) and the mohadithoon (who recorded the words and actions of our beloved messenger ﷺ). These honoured scholars and Imam preserved for us the Deen in its true and original form. Whenever, we dive into their great works, we come out with new pearls of wisdom and greater understanding of the word of Allah swt.

In this paper, we have utilized the concept of 'integrative approach to tafseer' which aims at combining the explanations from a range of books on tafseer in order to collate various perspective with which those tafaseer have been written.

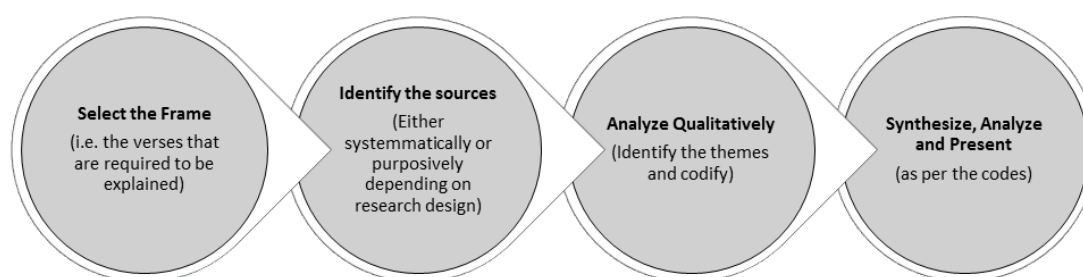
The scope of current paper is to elaborate the meanings and messages from Surah Al-Adiyat in the light of 31 famous books of tafaseer as listed below:

- Aarab al Quran Wa Tafseeruhu (30th Juz) by various authors
- Guldasta e Tafaseer - Maulana Abdul Qayyum Muhajir Madani
- Humail ut Tafseer - By Abdul Hakeem Khan
- Illuminating discourses on the noble Quran: Tafsir Anwar ul Bayan - By Maulana Ashiq Ilahi Muhajir Madani
- In the shade of the Quran - Syed Qutub
- Kamalain Fi Sharh Jalalain - By Muhammad Naeem Deobandi
- Maalimul Irfan Fi Duroos ul Quran - By Maulana Abdul Hameed Swati
- Maariful Quran - By Mufti Muhammad Shafi and Mufti Taqi Uthmani
- Noor ul Irfan Ala Kanz ul Iman - By Mufti Ahmed Yar Khan Naeemi
- Sirat ul Jinan - Abu Saleh Muhammad Qadri

- Tafheem ul Quran - By Syed Abul Aala Maududi
- Tafseer Ahsan ul Bayan - By Sheikh Salah ud Din Yusuf
- Tafseer Ahsan ul Kalam - By Hafiz Salah ud Din Yusuf and Maulana Abdul Jabbar
- Tafseer Al-Baghwi - By Al-Husayn ibn Mas'ud al-Baghawi
- Tafseer Al-Majidi - By Abdul Majid Daryabadi
- Tafseer Charkhi - By Yaqoob Charkhi
- Tafseer Dawat al Quran - By Abu Noman Saifullah Khalid and AbdusSalam bin Muhammad
- Tafseer Durr e Mansur - By Imam Jalal ud Din Suyuti
- Tafseer Fatah ul Mannan Al-Mashoor Bih Tafseer Haqaani - Abdul Haq Dahelvi
- Tafseer Fazli - By Sheikh Fazal Shah and Muhammad Ashraf Fazli
- Tafseer Muntakhab - By S. Bano
- Tafseer Raufi - Sheikh Rauf Ahmed Mujaddadi and Sheikh M. Iqbal Mujaddadi
- Tafseer Sanai - By Maulana Sana ullah Amritsiri
- Tafseer Zia ul Quran - By Pir Karam Shah Al-Azhari
- Tafsir Al-Tustari - By Sahl Ibn Abdullah Al-Tustari
- Tafsir As-Sa'di - By 'Abd al-Raḥmān ibn Nāṣir As-Saadi
- Tafsir Ibn Kathir - by Imam Ibn Kathir
- Tafsir Siraj ul Bayan - By Muhammad Hanif Nadvi
- Tanwir al-Miqbas min Tafsir Ibn Abbas - Attributed to Ibn Abbas R.A. and Al-Firozabadi
- The Holy Qur'an: text, translation and commentary - By Abdullah Yusuf Ali
- The Message of the Qur'an - By Muhammad Asad

### WHAT DOES THE TERM 'INTEGRATIVE TAFSEER' MEAN?

The term 'Integrative Tafseer', as used by the author of this paper, is a novel concept. With the term, the author aims to present thematic integration of content in a number of tafaseer. The process is summarized below:



**Figure 1:** The concept of 'Integrative Tafseer' as proposed by the author

For the current paper, Surah Al-Adiyat has been selected as the frame. Sources for tafseer have been purposively selected from Australian Islamic library to represent various schools of thought.

### VIRTUES OF SURAH AL-ADIYAT:

Imam Suyuti explains:

Imam Abu Ubaid R.A. has mentioned in Fadhail from Hasan R.A. that Prophet ﷺ said: Idha Zulzilati [Surah Al-Zilzal] is equivalent to the half Quran and Wal-Aadiyati Dhabhan [Surah Aadiyat] is also equivalent to the half Quran. (Dahelvi, 2015, p. 459; Suyuti, 2006, p. 1087)

Some people get confused about the narrations about Fadhail and think that there is no need to read the Quran in full if they can only recite the surahs whose virtues or rewards are equivalent to half, one-third, or one-fourth of the Quran. The following explanation clarifies this misunderstanding.

**1.** In order to understand the above narration (and other similar ones about Surah Al-Ikhlās and other Surahs, there is an important principles that needs to kept in consideration:

With regard to the meaning of the hadeeth: There is a difference between jaza' (reward) and ijza' (what is sufficient)... [what confuses people when they do] not see the difference between them. Jaza' means the reward which Allaah gives for obeying Him. Ijza' means what is sufficient and takes the place of something else. Reciting Qul Huwa Allaahu Ahad brings a reward equivalent to reciting one-third of the Qur'aan, but it does not take the place of reading one-third of the Qur'aan. If a person vows – for example – to read one-third of the Qur'aan, it is not sufficient for him to read Qul Huwa Allaahu Ahad, because it is equivalent to one-third of the Qur'aan in reward, but not in terms of being sufficient or taking the place of reading one-third of the Qur'aan. The same may be said of reciting it three times. If a person recites it three times in his prayer, that does not mean that he does not have to recite al-Faatihah, even though he will be given the reward of reciting the whole Qur'aan. A similar example is the reward given by the Lawgiver to one who offers a single prayer in the Sanctuary of Makkah, and that he will have the reward of one hundred thousand prayers. Does anyone take this divine bounty to means that he does not have to pray for decades because he offered a single prayer in the Haram that is equivalent to one hundred thousand prayers? Rather this has to do with reward; as for what is sufficient, that is another matter altogether. Moreover, none of the scholars has ever said that there is no need for us to read the Qur'aan or that Qul Huwa Allaahu Ahad is sufficient and takes the place of that. (al-Munajjid, 2008)

Based on above, it can be understood that the jaza (reward) of reciting Surah Al-Adiyat is equivalent to half of the Quran, as per the narration quoted by Al-Suyuti. However, it does not replace the need (Ijza) of reading half the Quran.

**2.** Another important point to note is that it is not only the reward which a Muslim should be after. A Muslim should also be after guidance, strength of character, strong faith and other aspects. If these aspects are not there, one can easily waste his rewards by showing off, committing acts of disbelief and other means. Imam Ibn Taymiyyah explains this as follows:

Rewards are of different types, just as wealth is of different types, such as food, drink, clothing, houses, money and so on. If a man possesses one type of wealth,

to the value of one thousand dinars, that does not mean that he can do without the other types. Rather if he has wealth in the form of food, he also needs clothing and a place to live, etc. Similarly if it is a type other than money, he still needs other things. (al-Munajjid, 2008)

In other words, the type of guidance and tazkiah that one can get from reading the entire Quran cannot be gained by reading a few surahs, despite the reward they carry.

#### PERIOD OF REVELATION:

There is a difference of opinion among the scholars regarding the period of revelation of this surah (Bano, 1998; Maududi, 1972). Majority of the scholars [including Ibn Masood R.A., Jabir R.A., Ikrama R.A., and Hasan Basri R.A.] consider this to be the makki surah (Ali, 1998; Dahelvi, 2015; Deobandi, 2008; Maududi, 1972; Qadri, 2017; Yusuf, 1997). The style of the Surah also seems to indicate a similarity with the Makkan surahs and it is probable that it was revealed in the early Mekkan era (Deobandi, 2008). However, according to another group of scholars [including Ibn Abbas R.A., Anas R.A., Imam Malik R.A, and Qatadah R.A , this is a Madani surah (Dahelvi, 2015; Deobandi, 2008; Qadri, 2017).

#### RELATION WITH THE PREVIUOS SURAH (AL-ZILZAL):

In the previous Surah, Allah swt portrayed the scenes on the day of judgement and how each and everything we do we will be brought forward. The previous surah mentioned that **وَأُخْرِجَتِ الْأَرْضُ أَنْقَالَهَا** (i.e. and the earth shall bring out all her inner burdens). The same topic is continued in this surah (Sharif, Tarek, Ali, Usman, & Ihsanullah, 2014). Allah swt first mentioned how Allah swt has blessed the human being with loyal servant likes war horses who are ready to take all the pain and struggle for their masters. The human beings, on the other hand, are oblivious to the fact that the day when the graves will spit out their loads is approaching fast.



Figure 1: A page from an 18th-century Qur'an showing al-Adiyat in naskh script

# TRANSLATION:

1. By the chargers that run panting <sup>i</sup>,
2. dashing off sparks by the strike of their hoofs,
3. rushing to assault at morn [early hours],
4. thereby raising clouds of dust,
5. as they dash into the middle of the enemy troops! <sup>ii</sup>
6. VERILY, towards his Sustainer man is most ungrateful <sup>iii</sup>
7. and surely he himself bears witness to it <sup>iv</sup>,
8. And violent is he in his love of wealth <sup>v</sup>.
9. But does he not know that when all that is in the graves is raised and brought out,
10. and that which is (locked up) in (human) hearts is made manifest <sup>vi</sup>,
11. surely their Rabb on that Day shall have full knowledge about them <sup>vii</sup>.

# COMMENTARY:

## i. The meaning of Adiyat:

The word Aadiyat is derived from Adoo which means to run or to exceed the limit (Naeemi & Muqaddam, 2012; Sharif et al., 2014). The linguistic meaning of the word is 'those groups that run'. As it is not been explained in the verse that who these panting chargers are, mufasiroon have provided various interpretations for this.

According to majority of the scholars, the term al-'adiyat (in the first verse) denotes the war-horses (M. K. S. Al-Azhari, 1995; Amritsri, 2002; Bano, 1998, 1998; Charkhi & Ranjha, 2011; Deobandi, 2008; Ibn Kathir & Mubarakpuri, 2008; A. H. Khan, 1902; A. Q. M. Madani, 2007; Quṭb & Salahi, 2009; Sa'dī, 2012; Swati, 2008; Yusuf, 1997), or chargers, employed by the Arabs up to the Middle Ages (Asad, 2003). The feminine gender of this term (signified by the use of letter 'ta') being due to the fact that, as a rule, they preferred mares to stallions due to their speed. In other words, it is not just any horse that Allah is talking about, it is the best of the war-horses. The above opinion about the meaning of the word Al-Adiyat (as war-horses) is held by Ibn Abbas R.A and a number of other mufassiroon (Baghwi, 2014). Imam Baghwi mentions that Ibn Abbas R.A. said that the voice of breath that is mentioned in this verse (i.e. the one that comes from the abdomen) only comes out from horses, wolfs and dogs (Baghwi, 2014). What fulfils the criteria mentioned in the remaining verses (i.e. lighting fire by striking their feet on ground and jumping amid enemy lines etc.) can only be applicable to horses. Accordingly, these verses cannot be about any animal other than horses.

Imam Bazzar, Ibn Munzir, Ibn Abi Hatim, and Dar Qutni, and Ibn Mardawiyah have quoted from Ibn Abbas R.A. that this surah was revealed about an expedition which was sent by prophet Muhammad ﷺ to Banu Kinanah (ibn Abbas, al-Firuzabadi, & Guezzou, 2008). News about how they were going got delayed by more than a month causing worry among the Muslims. In response, Allah swt sent down this surah mentioning about their bravery (Suyuti, 2006).

However, Ali R.A. and a group of scholars consider it to be the camels who run from Arafat to Muzdalifa and Muzdalifa to Mina (Baghwi, 2014; Suyuti, 2006). Imam Baghwi mentioned that this Ali opinion of Ali R.A. was based on the fact that Muslims only had two horses in the battle of Badr; According to this interpretation (i.e. the animal mentioned in these verses are the striving camels), another meaning of the word *Dhabahan* can be considered to be applicable: 'Running so hard that their necks get elongated because of that when they run' (Baghwi, 2014).

In either case, the meaning is clear that the animal being talked about is striving hard for its master.

## ii. Key Theme of the Surah:

The first five verses create an imaginary of horses who are tirelessly working towards their cause taking all the physical and mental pains. The next set of verses (6-11) admonishes man over its neglect towards its Lord (Nadvi, 1983).

These horses tirelessly move on behalf of their masters. Regardless of flashing steel or the weapons of their enemies they boldly penetrate into the midst of their foe, risking their lives for the cause. They are at such a speed that the flames are coming out of their feet and their breaths are puffing out. According to another interpretation, it is because of the extra zealous acts of these horses that the fire of bravery is furthered strengthened in the hearts of those who are riding them (Baghwi, 2014). The time of their raids is in the morning when there is due on ground and it is difficult for the dust clouds to rise. But these horses are at such a fierce speed that even in this condition, they are leaving behind a trail of dust (Dahelvi, 2015). They are not worried about the tough situations they are going to go into and continue with their mission. They are fearless and jump right in the centre of the enemy lines (Ibn Kathir & Mubarakpuri, 2008).

Why do they do that? Just because their masters gives them some grass to eat and gives a few buckets of water! (Bano, 1998; Deobandi, 2008; A. Q. M. Madani, 2007; Swati, 2008) Does unregenerate man show that fidelity to his Lord Allah? On the contrary, he is ungrateful to Allah; he shows that by his deeds; he is violently in love with wealth and gain and things that perish (Bano, 1998; A. Q. M. Madani, 2007). What a sad state of affairs it is that the man is using those very blessings that Allah swt has betowed upon man to disobey him, to spread harm, and to remain indulged in the love of this temporary dunya.

## iii. Various interpretations about the horses mentioned in this surah

There are five possible connotations attached to the horses and their action in the first five verses, as explained below.

- a) According to one interpretation, these striving horses are of the Mudahedeen (M. K. S. Al-Azhari, 1995; Baghwi, 2014; Charkhi & Ranjha, 2011; Dahelvi, 2015; Khalid & Muhammad, 2010; Mujaddadi & Mujaddadi, 2012; Naeemi & Muqaddam, 2012; Qadri, 2017; Yusuf, 1997). They are running and panting in the cause of Allah. They are truly demonstrating their loyalty to their masters

who are riding them for the sake of Allah swt. However, a large number of human beings do not follow this path of devotedness. Love for worldly possessions and pleasures prevents them from striving in the path of righteousness. This is what is explained in the second part of the surah.

Maulana Fazal Shah (Shah & Fazli, 1998) has highlighted, in accordance with the interpretation above, that the acts of these horses are basically a testimonial to the preparation the mujahedeen have done. Allah loves those who prepare in such a way and when they go to the battlefields, their preparations are very visibly evident.

- b) Maulana Karam Shah Al-Azhari (1995) points out a beautiful point here. He explains that Allah swears only by the noble things. In this verse, Allah swt has mentioned the situations, conditions and scenes, but has not specifically mentioned what is causing them (e.g. no mention of horse is made). This, accordingly, can be understood the perspective of today's warfare too. The horses have been replaced by tanks which also cause flames and make noises when charging towards the enemy. They, just like other military equipment, also cause the clouds of dust to rise when in operation (and Allah knows best).
- c) According to the third interpretation, the horses who are referred to here as panting chargers are of those who are engaged in plundering and attacking their enemies in the morning (M. A. E. M. Madani, 2005; Maududi, 1972). Arabs were used to of such scenes of plundering and this could straight away make them imagine the whole scene and the role horses play in all that (Bano, 1998; Qutb & Salahi, 2009).

Maulana Syed Abul Aala Maududi explains it as follows:

"Allah swt has mentioned the wide-spread unrest in the times of pre-Islamic Arabia which everyone was displeased with. Killing and bloodshed was widely prevalent at that time. Plundering was a common thing. Tribes commonly used to attack each other and because of that no one could sleep peacefully at night. There was always a fear that anyone could attack their tribe in the morning. This was the situation that all the Arabs were aware of and understood its ill-effects. Though at the time of plundering, the one being plundered used to mourn and plunderer used to amuse, when the time used to come for the plunderer to be taste this affair itself, it could realize the ugliness of that state of affairs. By pointing towards this situation, Allah swt has mentioned that the man has become oblivious to his accountability in the hereafter and has become ungrateful. He is using in transgression and wrong-doings the powers that Allah swt has given him. He has become blind in the love of wealth and wishes to acquire it at any cost – however unjust its means may be. His own condition is giving a testimony to the fact that he is being ungrateful by misusing the faculties and resources that Allah has provided him. Had he been consciously aware of the day when he would be brought



out from the grave and all his intentions and actions that he did in this world would be put in front of him. The Lord of worlds on that day will be fully aware of what each person would bring with him and what treatment he would deserve" (Maududi, 1972, p. 428).

He further explains that what is explained after the oath is that the man is ungrateful. It can be applied to the horses of Mujahedeen who are highly grateful and loyal to their masters.

- d) Abdullah Yusuf Ali has provided various interpretations of the passage under discussion. One of his interpretations suggests that the whole concept of battles portrayed in this surah can be considered to depict the spiritual warfare (Ali, 1998). This closely aligns with the esoteric sufi interpretations according to which, the passage about the horses also carry the following meaning: The pious Muslims reach exceptional levels in their love for God and goodness through extensive efforts just like those horses who are panting hard for their masters (Dahelvi, 2015). Allah swt has mentioned the breaths of war-horses as highly noble; same is the status of those friends of Allah whose are working tirelessly to be close to him. They are kindling fires in the hearts of people. These are the people who have come out of the boundaries of worldly desires and entered the boundaries of love of Allah. With regards to the sparks that come out when the horse-shoes hit the stones, sufi's say that it signifies that even the hearts that are hard like stone can also see the light and glow when they come in contact with those who are beloved to Allah swt (Naeemi & Muqaddam, 2012).

It has also been highlighted by Mufasiroon that Allah swt takes oath by noble things. Acts of these horses have become noble due to their association with the mujahedeen. It is accordingly a commendable thing to stay close to the ulema and Aulia and strive hard to attain purity while being in their company (Qadri, 2017).

Here we would like to point out that in some cases such esoteric explanations and interpretations may be true, in many cases they can go wrong as they are usually not backed up by textual evidences; caution is accordingly advised.

- e) According to the fifth interpretation, the man is running tirelessly and fiercely for the causes and matters that are short-lived, unlike the loyal horses that have been mentioned in this surah. The pursuit of worldly life at the cost of akhirah has become its ultimate goal. What is required is that man "should gather all the forces of his determination [azm] to fight his self [i.e. worldly desire if his self]" (Bano, 1998, p. 126).

His this extensive effort would go to waste if not directed in the right direction. Sayyid Qutb explains about the first five verses:



“The fact that God swears by the horses provides an emphatic suggestion that the movement portrayed is a lovable one and that people should respond to it actively. This they do only after realizing how precious it is in God's measure, which is reflected in His paying attention to it. Added to all this is the harmony between this scene and the scenes which are the subject of the divine oath, namely the state of the human soul when it is devoid of faith and its impetus. The Qur'an draws our attention to this state in order that we may gather all our will-power to combat it. For God is perfectly aware of how deeply it is ingrained in man and what great pressure it exercises on him.” (Quṭb & Salahi, 2009)

- f) Some exegetes, when asked if the horses referred to in these verses are of mujahedeen or bandits or some other group, mention that “it is not appropriate to consider the horses mentioned here to be some specific horses. What is being talked about is those horses that run very fast; it can be any [group of] horses. The main objective is to point out the ungrateful of man. Horses, even though they do not have the same level of intellect as man, do not ever skip leave any opportunity to serve their masters [even if it means harms to themselves] and always remain obedient.” (Sharif et al., 2014, p. 241)

### iii. The man is ungrateful:

This is the subject what is being sworn about in the first 5 verses, and it means that man is ungrateful for the favours of His Lord and he rejects them (Sharif et al., 2014). Sharif et al (2014) also explain that the word ‘Al-Insaan in the verse 6 is used in general sense. It does not mean all human beings.

The word ka-na-da (كند) in Arabic means to cut something. كند نعمة would mean being ungrateful of the favours. In the lexicons, numerous meanings for this word are available. This includes ‘ungrateful’, ‘miser’, ‘disobedient’ and others (Sharif et al., 2014). For these various meanings of the word, we have various explanations available from the scholars.

- Ibn `Abbas R.A. and others scholars said, “Al-Kanud means ungrateful.”
- Imam Suyuti explains another meaning of this word: ‘a person that beats his slaves and eat alone while stopping his friends” (Suyuti, 2006, p. 1092).
- Al-Hasan Al-Basri said, “Al-Kanud is the one who counts the calamities (that befall him) and he forgets Allah’s favours.” Same is the case with the human beings. When a calamity hits them, they often forget the favors of Allah and become ungrateful (M. K. S. Al-Azhari, 1995; Ibn Kathir & Mubarakpuri, 2008).

Sheikh Sahl Ibn Abd Allah al-Turtari explains the word Kanud as follows:

[The word] kanud means the ungrateful. He is the one who has broken the Covenant (khalafa al- 'ahd), avoids the truth (janaba al-sidq) and is on intimate

terms with his [lower] desire, at which point God makes him despair of acquiring any righteousness (birr) and mindfulness of God (taqwa). (al-Tustari, 2011, p. 301)

Another explanation of the word Kanud is that land which cannot be cultivated upon due to its condition (M. K. S. Al-Azhari, 1995). When we sin against Allah and then are not shameful about what we do, we also harden our hearts and it makes it more and more difficult for any goodness to make its way into our hearts. But fortunately, Allah and His Messenger PBUH have also provided us cures for purifying and softening our hearts.

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The Arab listener loved horses. These people would do a lot of poetry about their horses and their strength, speed, loyalty, and sacrifice. Horses were considered to be a symbol of pride and prestige in the Arab culture (Daryabadi, 1994; Swati, 2008). These horses would be the first to get hurt in battle by spears, yet they would still stay loyal by staying firm in the battle for its master, without running away – even till death (Swati, 2008).

Allah subhanahu wa ta'ala is showing us that even the animals are grateful to their master, yet man is ungrateful to his Master. The listener just a few seconds ago was imagining himself riding the war horse and how loyal it was to him. Then suddenly he is given a wakeup call – YOU are the slave, and you have a Master, to whom you are not loyal at all (Nadvi, 1983).

Allah subhanahu wa ta'ala has given humans immense ability, intellect, and favors. Everything created on earth has been made to be used by man or take benefit from it, including loyal animals like horses. In return, all that Allah subhanahu wa ta'ala expects from us is that we remain thankful to Him and submit to His commands. Yet, what are we doing in return? Being ungrateful in disobedience?

#### **iv. Being a witness:**

One group of noble scholars and Imams [including Qatadah, Ibn Abi Hatim, Imam Mujahid and Sufyan Ath-Thawri] explain that it is Allah subhanahu wa ta'ala is Who is referred to in the word **إِنَّهُ** in verses 7 (Deobandi, 2008; Ibn Kathir & Mubarakpuri, 2008). This means that a man forgets that Allah is watching him all the time and indulge in bad deeds; whereas, Allah is always aware of what the man is doing. Allah swt will make it well-evident when the man will find all the record of his deeds on the day of judgement and realize that his Lord was always aware (as explained in verse 11).

According to the interpretation of another group of scholars and Imams [including Ibn Abbas R.A. Imam Muhammad bin Ka'b Al-Qurazi, Imam Shoqani and others], the pronoun he in verse 7 refers to man itself (M. K. S. Al-Azhari, 1995; Ali, 1998; Deobandi, 2008; Ibn Kathir & Mubarakpuri, 2008; Khalid & Muhammad, 2010; M. M. Khan, Al-Hilali, Yusuf, & AbdulJabbar, 2008; Shah & Fazli, 1998; Yusuf, 1997). Thus, its meaning would be that man is a witness himself to the fact that he is ungrateful (Charkhi & Ranjha, 2011; M. A. E. M. Madani, 2005). This is obvious in his condition, meaning this is apparent from his statements and deeds. Man is the biggest proof against himself. Even if a person denies being ungrateful to his Master in

Dunya, his own body will be testifying against him on the Day of Judgment. When we do something wrong or sinful, we may try to ignore the guilty feeling however it still lingers on in our minds and hearts. Even if we take no notice of our conscience, on the Day of Judgment we can't escape our evil deeds.

In our humble opinion, both the above meanings are applicable and have their own beautiful and awakening connotations.

**v. Love for wealth or the worldly good:**

In the verse 'And violent is he in his love of wealth', the word **الْخَيْر** is used. This can have vast meanings including:

- wealth (M. K. S. Al-Azhari, 1995; Yusuf, 1997),
- something which is perceived to be good, as well as
- something which is actually good.

These various conceptions and connotations of the word *Khair* have been beautifully explained by Al-Tustari who has provided a classification for the type of wealth referred in this surah:

The wealth (khayr) which is intended here is of three kinds: love of the lower self (hubb al-nafs), love of the world (hubb al-dunya) and the love of [base] desire (hubb al-hawd). It is called 'good' (khayr) due to the conception of it that is held by its adherents. However [in reality] the good is only in three things: self-sufficiency with regard to, and independence from, people; [recognising one's] utter neediness (iftiqdr) for God, Mighty and Majestic is He; and fulfilling His commandments. But God knows best. (al-Tustari, 2011, p. 301)

From the context of these verses, both the first two meanings seem to be applicable.

Mufti Naeemi and Abu Saleh Muhammad Qadri have provided another classification. This classification is simpler to observe and understand for the laymen. He points out:

It should be remembered that the love for the worldly possessions is of four types: [1] Love of wealth for the meeting the religious responsibilities i.e. love for wealth for Hajj, etc. [2] love for sensual desire like having love for wealth for personal comforts, [3] love for transgression i.e. love for accumulation and hoarding of wealth; [4] Satanic love i.e. love for wealth for the purpose of sin and rebellion. Here, the latter two types are denoted: The first type of love is acts of worship. (Naeemi & Muqaddam, 2012, p. 1011; Qadri, 2017, p. 800)

Man is running after the wealth and the worldly pleasures rather than running in the causes in which it was supposed to be run. It is this type of love of wealth which is causing a lot of misery and injustice in the world. At some place and with some people, wealth is kept in the overflowing accounts and filled-to-the-brim lockers. Whereas, in other places, there are people who are eagerly waiting to receive even one rotten piece of bread in order to stay

alive. Will Allah not hold accountable those who were given wealth in this world but their greed and selfishness kept them from spending it on those needed it the most?

Mufti Muhammad Shafi explains that the wealth should only be a mean to fulfil our needs, and not our very purpose. Just like how we use medicine when we are sick, we should use wealth to meet our just requirements that require its use. As collecting and accumulating mountains and mountains of medicine sounds funny and inappropriate, in the same manner, being focussed on accumulating more and more wealth is also unjust [much of which will remain unused during our life-time] (Shaifi & Uthmani, 1974).

Scholars also mention that the word 'Khair' here also carries the connotation of its second lexical meaning i.e. something that is perceived to be good. The man thinks that the wealth is good for him; whereas, Rasool Allah ﷺ told us a different source for Khair [or what is actually good] (Khalid & Muhammad, 2010). He ﷺ once held the hair of horses in his fingers and said that the 'Khair' is tied to the foreheads of horses till the day of judgement [i.e in striving in the path of Allah swt].

Sayyid Qutb has summarized this whole notion of love for wealth and pleasures in the following words:

Man is a passionate self-lover. But he loves only what he imagines to be good for himself: wealth, power and the pleasures of this world. This is his nature unless he has faith which changes his concepts, values and even his concerns. Faith changes his ingratitude to humble thankfulness. It changes his greed and miserliness to benevolence and compassion. It makes him aware of the proper values which are worthy of being the object of ambition and hard competition. Indeed these are much more exalted than money, power and mundane pleasures. Man without faith is an ignoble creature, having only trivial ambitions and petty concerns. However large his desires, however strong his ambitions and high his objectives may seem, he remains sunk in the cesspool of this earth, confined within the limits of this life, imprisoned in self. He cannot be freed or elevated except by an attachment to a world superior to this earth, extending beyond this life; a world which originates from God who is the First Being and returning to God the Eternal; a world into which this life and the life hereafter converge and which has no end. (Qutb & Salahi, 2009)

**vi. What is hidden will become evident on that day:**

This means that it will not only be the earth that will spill out its burdens; what is in the hearts will become bare too. Nothing would remain concealed (M. K. S. Al-Azhari, 1995).

With regards to the graves, the word بُعْثِرَ is used, which means to turn something upside down. This portrays the horrors of that day when nothing will remain buried or hidden. The word حُصِّلَ means to uncover by peeling off or to extract; for example, peeling off the layers of fruit to get to what is inside, or mining the minerals out of the earth etc (Deobandi, 2008). This means that whatever remain hidden deep in the hearts will be brought out for

judgement. Whatever layers we kept it hidden in, those layers will be peeled off to reveal the secrets.

Whoever lived on Earth, will be resurrected to attend the judgment day. All their actions, inactions, thoughts, and real intentions that no-one else knew about, will be in front of us.

**vii. Their Lord is fully aware of what they do:**

Allah will show us our Deeds on the Day of Judgement and whoever does an atom's weight of good will see it and whoever does an atom's weight of evil will see it [unless he repents; in which case the bad deeds will be turned to the good ones]. We will all be rewarded according to the deeds that we take with us on that day.

**A REFLECTION OVER THE VISUAL STYLE OF THIS SURAH:**

The style of this surah, like many other surahs of the Quran, is highly visual. Scholars explain that we not only have to look what the Quran is saying but also how it says it. In this regard, the point that comes up is that we have to make our presentation of facts interesting and engaging. This is one of the very important requirements for dawah. In the present day and age, a picture is a thousand words; and hence, we can move towards infographics and other visual representations of Islamic content to make things easier. On the same token, a movie is more than a thousand pictures (literally). In this sense, if we produce halal movies which are free of any inappropriate contents, we can engage and inspire at a much higher rate, God willing.

**CONCLUSION:**

In this surah we have seen a variety of meanings emerge from the same set of words of Allah swt. This is the beauty of Quran. The more we read it, the more new meanings open on us. It is also a great achievement of the noble scholars and Imams of the Ummah who have preserved the understanding and interpretation of the Quran through their writings and words. May Allah grant us the true understanding of the beautiful religion of Islam, connect us to His glorious book, and make us steadfast of the way of our beloved Messenger Muhammad ﷺ.

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